

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LV

JACKSON, MISS., January 5, 1933

NEW SERIES  
VOLUME XXXV. No. 1

Dr. L. E. Barton was elected president of the Alabama prohibition forces, the same position as that occupied by J. E. Byrd as president of the United Drys of Mississippi.

—BR—

Our Mississippi Orphanage has fewer children than those in other states, and we are spending less per child than most of them, and yet we are threatened with having to put out of the home many of those now being cared for. What is the matter with Mississippi?

—BR—

We have found a thrilling interest in reading "The Story of Oklahoma Baptists," by Dr. E. C. Routh. It is of interest to everybody concerned in the American Indians, and the early white pioneers of the Southwest. It is published in paper binding by the Baptist General Convention of Oklahoma.

—BR—

The man who undertakes to write the history of any Baptist group ought to have all possible encouragement and support. It is a difficult task involving financial sacrifices. We hope our people will buy all the remaining volumes of brother J. L. Boyd's History of Mississippi Baptists which he is now offering at a great reduction.

—BR—

Foreign language speaking Baptists of eight national groups united in a world peace mass meeting in the Italian Baptist church, Detroit, Mich., the evening of Armistice Day. Participating in the service were members of the Czechoslovak, Hungarian, Polish, Russian, Rumanian, Italian, Mexican and Ukrainian Baptist churches. Rev. Valentina Panizzoli, minister of the host church, presided at the service, which was in English. The ministers of the participating churches each gave a brief talk on peace.—Ex.

—BR—

C. M. Thompson, Jr., of Barbourville, Ky., goes to the pastorate of Superior Avenue Church, Syracuse, N. Y.—At Wewoka, Okla., 33 were added to the church in a meeting in which T. L. Holcomb preached.—Union University, Jackson, Tenn., is preparing to observe its hundredth anniversary. The father of this editor was a student there (Murfreesboro) more than seventy years ago.—E. O. Ware, for several years mission secretary in Louisiana, has attended 45 consecutive sessions of the convention, and two extra.—A Christmas message from Dr. Geo. W. Truett is a benediction. We thank God for men who live close enough to the Lord to bring to others a heaven-sent message.—Pastor H. W. Ellis of Humboldt, Tenn., recently welcomed 53 at the close of a revival meeting.—Mrs. B. F. Proctor, wife of a prominent Baptist layman in Bowling Green, Ky., and daughter of Dr. J. M. Pendleton, recently passed away.—It is said that the change in the administration in Washington will make changes in 135,000 federal officials with salaries aggregating \$125,000,000. Those advocating legalizing liquor sales promise that the revenues will amount to \$300,000,000 on beer alone. The fact is that this amount was never realized on all liquors in the year of greatest consumption, that is in 1914.—Only one Mississippi Congressman voted for the beer bill, and he is a "lame duck," Collier of Vicksburg.

Tell your friends that the subscription price of The Record is now \$1.00.

—BR—

They muzzled Mr. Garner during the recent national campaign, and if they are wise they will put that muzzle back on him now that he has returned to Washington.

—BR—

First Church, Greenville, "had the most successful every member canvass" in its history, in number of pledges and amount pledged. Recently six new deacons were elected: Messrs. J. W. Cavin, W. T. Gee, J. G. McKee, J. E. Wells, R. W. Jackman and J. D. Causey.

—BR—

Dr. W. W. Hamilton has under consideration a proposal to send a truck through South Mississippi and Louisiana to gather up provisions which our people wish to give to feed the students at the Baptist Bible Institute. If you have any word of encouragement, say it to him at 1220 Washington Avenue, New Orleans, La.

—BR—

Dr. T. W. Young, pastor of First Church, Corinth, writes that he has been with his sick wife in the Baptist Hospital in Memphis since early in December. Her condition is not improved, but continues critical. His brethren will remember him in earnest prayer.

—BR—

Dr. Arch C. Cree writes that the resignation of Dr. L. R. Christie from the Ponce de Leon church in Atlanta was an instance of statesmanship and magnanimity, he had worked for the union of the two churches and saw his desires consummated. Already engagements are opening to Dr. Christie, who will be with Limestone College in a meeting.

—BR—

Mr. W. A. Frost, business manager of the Western Recorder writes to correct the statement recently published in The Record that the Recorder had a deficit of \$7,500. The Kentucky Board made an appropriation of \$7,500 to the Recorder, not all of which was used. Also he says that it is a mistake to say that their loss in subscriptions was due to the stand on prohibition. He recalls only three subscriptions lost on this account.

—BR—

The wets were busy before the recent national election trying to convince the people that one party and one platform were as wet as the others. From this we must except Al Smith and Gov. Ritchie. Now these same wets are busy trying to convince the world that the results of the election were a mandate to repeal the Eighteenth Amendment. We have never believed them on either occasion.

—BR—

Rev. D. W. Moulder was pastor of 10 churches till September when he organized one more at Lorena. He will have eleven in 1933. He gives up Oak Grove and Centerville, taking Harmony and Concord in Smith County. Roy Nester will preach at Oak Grove and W. E. Hellen at Centerville. Brother Moulder preached 330 sermons in his own churches in 1932, and forty in other churches. He baptized 117, and received 75 otherwise. He conducted 70 funerals, married six couples. In 35 years he has preached 12,414 sermons, baptized 3,767, buried 1,041 and married 318 couples.

The five greatest centers of Negro population in the United States are now in the North.

—BR—

Congressman Whittington refused to support the beer bill for the good reason that it would nullify the Constitution.

—BR—

A number of bishops of the Northern Methodist Church have taken the initiative in calling for a meeting of all interested in preserving prohibition, to be held in Washington City March 7-8, to prevent any hurtful legislation on the liquor question. It is nonpartisan and non-sectarian. All interested are invited, and those who cannot attend can pray.

—BR—

We are missing Miss Frances Landrum at Baptist Headquarters in Jackson. On Dec. 28 she became Mrs. W. C. Tyler. Brother Tyler is a Mississippian who is now pastor at Annapolis, Maryland. We have never known a young woman of greater versatility and more thorough consecration, and she will be greatly missed in these parts and we doubt not greatly useful in her new Maryland home.

—BR—

An exchange says Dr. A. U. Boone becomes permanent pastor of Immanuel Church, Nashville.—Dr. J. C. Owen, who has been mission secretary in New Mexico, gives up that office Jan. 1st and moves to High Point, N. C.—Our conventions meet and we pass resolutions saying that Southern Baptists, Mississippi Baptists and all sorts of Baptists propose to pay every dollar of our indebtedness, and then, feeling mighty good we go back home and cut down on giving and the boards and institutions have to look out for themselves. As Rastus says, "Dey don't paralyze."—Rev. Wm. Lowrey Compre accepts the call to the church at Ellissville, and gives up his work at Taylorsville on Jan. 1st.—Married Dec. 20 Rev. O. P. Moore and Miss Irene May at the home of Mr. and Mrs. I. M. Gilbert at Magee. The bride is from Tylertown, and a former student of Mississippi Woman's College. The groom is from Union and a student of Miss. College. They will make their home at Magee.

—A century ago the "Oxford Movement" was an effort on the part of members of the Catholic party in the church of England to return to the fold of the Roman church. A few days ago the news dispatches from London tell of a similar movement on the part of the same element in the Anglican church to be reconciled to Rome. The prospects are that a large number of the clergy will apply for admission and orders in the Roman Catholic communion.—Mississippians are ashamed that the beer bill before Congress bears the name of the "Collier Bill," because Mr. Collier, representative from Mississippi, is chairman of the committee. He is the only Mississippian in the House who supported it, and he is scheduled to stay at home hereafter.—That the legalization of beer will prevent the sale of hard liquors is on a par with saying that you will prevent fire by providing plenty of kindling wood.—A bust of Patrick Henry was recently given to Virginia and placed in the capitol in Richmond, by John Henry Miller, a relative of Mr. Henry and a Baptist.—Thanks to friends who at Christmas time had in mind the editor and his wife.

# Editorials

## WHERE IS JEHOVAH THE GOD OF ELIJAH?

The stories of the Old Testament are not folklore. They are not just beautiful fancies which charm the people of every succeeding generation. They are records of the doings of Almighty God. No prophecy of Scripture is the private or personal interpretation of some shrewd philosopher or seer who was giving expression to thoughts which originated in his own brain. But holy men of old spake from God, being moved by the Holy Spirit.

The things that were written are for our instruction, that through steadfastness and through comfort of the scriptures we might have hope. And that is why we may now summon them to our aid in every emergency. Elijah disappeared, and was gone, having been taken up to heaven in a chariot of fire; but Elijah's God had not gone. He was as near, as active and as powerful and gracious as ever. So that Elisha summons his own faith, and challenges all difficulty, and scatters all doubt, when returning from the rapture of Elijah, he comes to the Jordan, which had parted at the word of Elijah, and smiting it with the prophet's mantle he cries, "Where is Jehovah the God of Elijah?" And his faith was vindicated. The waters parted again and he passed over. This was the beginning of his ministry, and the test of his call as the prophet of God.

Today our faith in God is being put to the test. Do we believe in the Lord God of Elijah? Do we believe in a miracle working, Almighty God, one who works with and through His servants to triumph over all difficulties and lead his people and His cause to victory?

We are thinking of the difficulties that confront all our boards and our institutions. Humanly speaking we are up against impossibilities in financing and saving some of them. Nothing short of the divine power, help from God can bring deliverance. Do we believe this is God's work in which we are engaged? Do we believe that the Lord is still walking amid the candlesticks? Do we believe like the companions of Daniel when they looked into the fiery furnace and said, "Our God whom we serve is able to deliver us." What good will it do us to read the story if we do not have their faith?

Do you recall the siege of Samaria when people were starving and the city surrounded by a relentless enemy, when Elisha said that by tomorrow food would be selling for a song in the city. A courtier scoffed at it as impossible. But the next day the enemy was scattered and provision was abundant. How it was done you will see in Second Kings, chapter seven.

Can we realize how utterly we are dependent on the bounty of God? Can we cast ourselves upon Him and call on His name in earnest entreaty? Can we, will we forsake all and cleave to Him? Can we trust His word and His grace? Too long we have trusted to big business, and good business sense, and we have gone from bad to worse. Will we not recognize that the cause is the Lord's, the work and workers are His, and that He is able to supply and will supply all our needs? It is time for faith, just faith, simple, childlike faith in the goodness and power of God. "Our God, whom we serve is able to deliver us." Will you join those who are looking to Him, depending on Him and calling upon Him?

—BR—

Almost any Baptist church in Mississippi can now put The Baptist Record into its budget. The paper costs only one dollar a year. Heretofore it has been said by some churches that some of the members do not want the paper. Now you may send it only to those who do want it. Some are taking advantage of the plan to pay monthly, some one person being collector and responsible to us for the payment.

## YE HAVE NOT RESISTED UNTO BLOOD

In the Letter to the Hebrews due acknowledgement is made of the difficulties which these Hebrew Christians have met in their efforts to live a Christian life. And yet they are plainly shown that they have not faced the hardships which others had encountered in their purpose to be true to the Lord and their profession of allegiance to Him.

During the Christmas holidays we had with us one day for dinner a brother who bears in his body the brandmarks of the Lord Jesus. Simply and without a desire to boast of what he had endured he extended his hand and let us see the scar which had been left by the lead-tipped thongs which a Russian Cossack had left on him. Immediately upon his conversion two Christian brothers had said to him, "Now being a Christian means that you are to lead others to Christ. Take these tracts and distribute them to the people whom you meet on the street." He replied, "Oh I can't do that. You know that I would immediately be arrested and thrown into prison." "But," said his new brother, "Do you not know that the Lord Jesus suffered death on the cross for you. And do you fear to suffer for Him?" Then they prayed for him that God would give him courage to do his duty, and they laid their hands on him, and he went away strengthened with power by the Holy Spirit.

He had not gone far with distributing the gospel tracts until he was assaulted by the Cossack with the "knout" which tore the flesh from his hand and left him marked for life, a servant of Jesus.

The story of the sufferings of others ought to have the effect on us of stimulating our zeal and devotion to Jesus. But alas it does not always do so. We may be like people who see a piece of fine acting on the stage, or read some book of heroics, and satisfied with having our emotions stirred and giving moral approval to their conduct, we subside into indifference. Unless we match our moral approval with similarly heroic conduct we may be even the worse for having our emotions stirred or our moral sense awakened.

That seems to have been the danger of these Hebrew Christians to whom the letter was addressed. They had shown some fine evidence of genuine faith. They had "ministered to the saints, and still do minister," Heb. 6:10. They had been generous to the poor. They had endured great conflict of suffering" (Heb. 10:32) by being made a reproach, suffering social stigma or ostracism. They "had compassion on those in bonds, and took joyfully the spoiling of their possessions." Perhaps that is further than most of us have been called on to go.

So far they were commended. But they were perhaps in a little danger of congratulating themselves on what they had done, as well as what they had escaped. But they are plainly told that they had "not resisted unto blood." They had fallen far short in their sufferings of the standard set for them by the Lord Jesus and by many martyrs of the Old Testament. Remember the writer of this epistle to the Hebrews had just-called the roll of the faithful in the eleventh chapter, recounting the suffering and death of many. And then he bids them run the race, "looking unto Jesus who endured the cross."

As between the martyrs and our suffering Lord, the sufferings of these people and of ourselves, seem as nothing. Not only should we be ashamed to complain, but ashamed that we have suffered so little for Him. It is not to our credit if we sing heroic songs like "Faith of our fathers," or "The Son of God goes forth to war," and then shy at any little hardship or inconvenience that may come our way.

—BR—

A church which spends \$60,000 for local expenses and gives only \$5,000 to all outside objects is like an elephant trying to drag an ant.

## PALPABLE AND KINDLED FIRE

As usual the marginal reading of this passage of scripture, Heb. 12:18, is preferable to that in the text. The text in the American version and in the old versions says, "Ye are not come unto a mount that might be touched, and that burned with fire." You will see that the word "mount" is in italics which means it is not in the original. Try to get it out of your mind, and read it as in the margin, "Ye are not come unto a palpable and kindled fire." Palpable means that a thing may be discerned by some one or more of the five senses. And so we are here told that we are not come to a literal fire that might be discerned by any physical sense.

The reason this is stressed here is that this very difference is that which distinguishes the Old Testament from the New, the religion of the Old from the religion of the New. The religion of the Old Testament appealed to the present, the things that are visible. The religion of the New Testament is a matter of inward spiritual experience. Recall Jesus' remarks to the Samaritan woman about the nature of true worship, which is independent of locality.

To be sure the outward forms of the Old Testament were meant to teach spiritual truths. Just as the "invisible things of God are clearly seen, even his eternal power and godhead, being perceived through the things that are made." God is the "invisible God." All the experiences of a Christian are inward and spiritual, though they may be given outward manifestation and may be assisted by outward symbols.

The burden of the Epistle to the Hebrews is to make known the spiritual and impalpable nature of the Christian religion. "Faith is the testing of things hoped for, the conviction of things not seen." This is of the essential quality of the Christian faith.

And the penalties for disobedience are not necessarily physical sufferings and losses. These may be sent to open our eyes. But the essential penalty for wrongdoing is the aching void in the soul, the sense of being without God, of being alienated from Him, of suffering His displeasure. Just as the climax of Jesus suffering on the cross was expressed in "My God, My God, why hast thou forsaken me." Even the fires of an unending hell are but the symbol of the torment which a soul must feel when cast out from the presence of God, and left to the constant gnawing of conscience, where their worm dieth not and the fire is not quenched.

—BR—

Dr. J. P. Williams sends greetings for 1933, and best wishes for prosperity and usefulness, and will do his part to bring it about.—Two members of the special committee on making a new contract for printing The Record met in Jackson just before Christmas. On account of absence of the third member action was deferred till Jan. 5.—R. W. Langham of Carriere was assisted by his brother J. W. in a meeting which added 17 to the church.—T. L. Holcomb has been pastor 3 years of First Church, Oklahoma City. In this time 1,500 have joined the church, 500 by baptism, and a four story educational building erected.—Judge of Juvenile and Domestic Relations in Richmond, says that less than four per cent of the youth brought into his court were charged with drunkenness or other violations of the prohibition law.—Keep on praying that God will give wisdom to those members of Congress who vote and work for prohibition, and will confuse the counsels of those who are the henchmen of the liquor interests. So far we have been saved from any changes in the liquor laws, and God is able to do exceedingly abundantly, above what we ask or think.—Sunday night, Dec. 11, robbers broke into First Church, Nashville, and took the day's collections. The loss was covered by insurance.

—BR—

Blessings on all to whom this message comes. May the New Year bring you installments of joy and peace from day to day.

passage to that version of come and that the word is not in my mind, not come Palpable by some we are general fire sense. that this shes the religion of w. The to the religion inward to the of true y. the Old truths. clearly d, being made." experiences though ion and brews is able na- the test- of things y of the are not s. These essential void in , of be- His dis- suffering My God, fires of of the cast out the con- r worm for 1933, fulness, t.—Two aking a met in ount of s defer- ere was g which has been na City. , 500 by building ic Rela- our per rt were tions of that God Congress will con- hench- ve been ws, and , above Dec. 11, lle, and covered comes. ents of

**Dr. Lawrence announces reduction in price of Home Mission Study Books. "Missions in the Bible", reduced from 50 cents to 30 cents; "The Word of Their Testimony", from 50 to 25 cents; "Around the World in the Southland", from 50 to 25 cents; Dr. Beagle's new Book, "The People of the Jesus Way", 25 cents. Order from your Book Store or Home Mission Board, 310 Red Rock Building, Atlanta Ga.**

## Convention Board Department

R. B. Gunter, Cor. Sec'y.

### Coffeeville Baptist Church Dedicates

Seven years ago the Baptist Church at Coffeeville erected a house of worship which was a credit to the town. Last Sunday this house was dedicated out of debt. The membership have paid for it at a cost of \$13,000.00.

Any church is to be commended for paying off a building debt at this time. This church during this time has enjoyed the wise leadership of Brother R. L. Breland who is always progressive and is a safe leader and is for all of the work of the Convention.

### The Remedy

There are doubtless those who oppose the present allocation of funds as between State and Southwide interests; also those who oppose the allocation of the State's part. We are doubtful whether any of our people like the allocation. All would prefer to change it, but we seem to be helpless at this time because of indebtedness upon certain interests.

There is a way out. It seems to be the only way. It is a commendable way. If we will increase our contributions so that the Cooperative Program will bring in the same amount that it was bringing in some four years ago the allocation will automatically adjust itself.

Some will say we are unable to do this. We are not unmindful of the financial depression, but when we read the statements showing the amount which our people are spending annually for those things which are not absolutely necessary and when we consider the recent statement of the State Tax Commission giving sales for the past six months, we are reminded of the question which was asked by Samuel to Saul, "What meaneth the bleating of the sheep and the lowing of the oxen?" To say we are unable to increase our contributions in the light of the facts above referred to causes us to want to ask a similar question to that asked by Samuel.

**"I WAS GLAD WHEN THEY SAID UNTO ME, 'LET US GO INTO THE HOUSE OF THE LORD.'" —Psalms 122:1.**

J. P. Williams

I love that sacred place where the people of a community, convenanted together in the faith of our Christ, meet for the worship of the Lord. It was there that I heard the message of salvation and gave my heart by faith to the Saviour. There I feel the Holy Presence that gives me unspeakable comfort. There I meet with those of kindred spirit, whose cordial greetings afford me genuine joy. There I find fellowship with the Lord in the melody of spiritual songs. There I join others in meditations upon those blessed truths that are stowed away in the word of God, from which my soul is so enriched. There, too, I hear God's ambassador unfold, elaborate and enforce the Divine thought of His word. What blessings have been wrought by preaching,

Decisions have been made by multitudes that have affected their destiny for time and eternity. In this comradeship I find strong incentives to join in unselfish service, by which I receive my richest rewards. How poor, indeed, my life would be if I should not attend the place of worship on the Lord's day!

—BR—

### PROMOTION COMMITTEE MEETS

The Promotion Committee of the Southern Baptist Convention was called to Nashville by President Fred Brown for a special meeting on Dec. 29th.

The principal object of the meeting was to work out detailed plans for carrying out the order of the Southern Baptist Convention, passed at the St. Petersburg, Fla., convention, for a "Debt Paying Campaign" in Feb., 1933.

The Convention suggestion, assuming that all states would cooperate, was that the campaign should be a joint effort, each state receiving a portion of the proceeds of the campaign within that state, an equal division of expense and receipts being contemplated.

It developed from report submitted by the secretary of the committee that ten states had agreed to cooperate in putting on the campaign in Feb., these being Arkansas, Georgia, Kentucky, Louisiana, Missouri, New Mexico, Tennessee, Texas, Oklahoma, and Illinois.

For various reasons six states, declined altogether to join in the movement in 1933, these states being Alabama, Florida, Maryland, North Carolina, South Carolina and Virginia.

One State, Mississippi, endorsed the proposed campaign and agreed to cooperate, but set the time for the Mississippi campaign for next October instead of Feb.

Discussion of the attitude of the dissenting states and the policy to be pursued by the Promotion Committee occupied the greater part of the time of the allday meeting. It was decided that in states not cooperating that "The Executives of the Promotion Committee having charge of the campaign, shall approach every pastor and every church in each state in an effort to secure an offering."

It was further decided that in those states not cooperating, all the money raised should go to south wide agencies, no division being made with the state.

The right of the Southern Baptist Convention to make its own direct approach direct to each church in the south, regardless of the attitude of any state convention or state convention organization was thus reaffirmed—However the acting executive head of the Promotion Committee, Dr. Brown was instructed to attempt to negotiate further with the states not agreeing to put on campaign in Feb., even though in each case the state convention itself had spoken or had authorized its own convention board to act.

Mississippi's case differed from all the others, in that we had agreed heartily to cooperate, but selected a time for putting on the campaign which in our judgement was much better for Mississippi and all concerned.

I explained our attitude in detail to the committee, and while I did not presume to advise or suggest to the committee that they should not undertake to put on their own campaign in Mississippi in February, I did give it as my personal opinion that a vast majority, probably all

of our pastors and churches in Mississippi prompted by their loyalty to our own program, and realizing that any amount given in February would go exclusively to south wide debts, would make no response to the outside Feb., appeal, if made, but would await the state campaign already planned for Oct., and where our state debts would share in the proceeds.

The pressing debt needs for 1933 for the South Wide agencies total \$698,075.00.

Of this total \$333,239.00 is for Education and \$364,836 is for missions, divided as follows:

Education Board	\$ 35,900.00
Southern Baptist Seminary	125,500.00
Southwestern Baptist Seminary	103,074.00
Baptist Bible Institute	68,765.00
Foreign Mission Board	222,000.00
Home Mission Board	142,836.00

The Promotion Committee decided not to elect a successor to Dr. Maddrey, but requested Dr. Fred Brown to assume his duties until the next meeting of Southern Baptist Convention. This Dr. Brown very graciously agreed to do serving without pay, except expenses, giving all the time he could spare from his church.

Many believe the next convention will so plan as to obviate the necessity for two larger committees and two executive secretaries.

I think this should be done by all means. The spirit of the meeting was of the best.

Faithfully Yours,  
M. P. L. LOVE.

### THAT SUNDAY SERVICE

By Jonathan Scribblerius  
The Public Reading of the Scriptures

Which is the most important part of a Sunday worship service? Is it not the reading of the Bible by the pastor? Shall we say that such reading is the means by which the congregation receives a long-distance message from the Heavenly Father? No; not a long distance message, for He is there "in the midst of them" to commune with them. It is true that when we read the Bible it means that God is then speaking to us? Not necessarily. God did actually speak centuries ago the words of the Bible when He inspired its writers. Today we read those writings. But does He speak directly to us through these Bible words when they are read to us today? Both the the Scriptures and the experience of multitudes of Christians testify that He does so speak whenever He finds a devout, obedient listener. If an individual in a congregation, eager to know and do His will, will worshipfully LISTEN for a message from God to his own heart, as the Bible is properly read from the pulpit, he will get his special message.

But suppose the preacher hurries through the reading like one running to get out of the rain, or mumbles in his reading, or reads in such a low tone that many can not catch the words, or crowds his words together in indistinct fashion, or (even though he reads distinctly) reads mechanically, how improbable it will be that God will have many in the audience listening for and receiving His message. They will be simply listening to the preacher.

But suppose the preacher reads as if God were standing back of Him and speaking through him and using the words, as they were being

Continued on page 4

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss. President—Mrs. A. J. Aven, Clinton, Miss. Personal Service—Mrs. M. O. Patterson, Clinton, Miss. Corresponding Secretary—Miss Fannie Traylor Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss. Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss. Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss. Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

### Launch out into the deep and let down your nets.

What challenging words are these to the women not only of our State but of the Southland. As we study the context we find they were spoken by Jesus to Peter who was a member of a fishing company that made their living by fishing. No doubt Peter was tired of doing the same thing over and over again and wanted a change. Perhaps he was wishing he could do something that was more worthwhile.

Suddenly he saw a crowd that came closer and closer to the lake side where he was washing his nets. Then he heard a kindly voice asking him if he would mind letting him use his boat, for the multitude pressed upon Him and He had many things to say to them. Jesus entered into the boat and asked Peter to row Him out in front of the crowd. When He had finished His message to the people He asked Peter to launch out into the deep and let down his nets. Peter thought of the long night of useless toil, but Jesus had asked him to go. He frankly said "Master, we have toiled all the night and caught nothing, nevertheless, at your word I will let down the nets".

As Peter sought fish, Jesus was seeking for men who could be trusted in to carry in their minds and lives the most precious thing He had—His message to the world. When Peter saw the multitude of fishes that were in the net he was overpowered with the greatness of the man who had helped him and more impressed with his own littleness. He had come to the place where Jesus could use him—so Jesus found a helper and Peter found a task that was worthwhile.

Perhaps on the brink of this New Year of 1933 we are a bit discouraged and long to do something worthwhile. We are like a family grubbing away at dry farming in the southwest,

(Continued from Page 3)

read, as His words—His language—for an up-to-date, direct message to hungry, listening hearts. Surely such reading by the pastor and such listening by the people would be the high peak of that service.

Think of a preacher beginning his sermon immediately after such an experience! The people are still in a listening attitude and a blessed atmosphere has been created for the sermon. The listeners have already shut out all earthly noises that they might receive the heavenly Bible message. Let not the preacher then begin his sermon unless he can continue as a heavenly messenger. Alas, if the listeners discover that the preacher is not a medium, but is merely speaking his own thoughts and keeping the people watching him.

—BR—

A \$5,000 Achievement Prize awarded Miss Hellen Kellar recently by the Pictorial Review, was immediately given by her to an institution for helping the blind. Miss Kellar raised \$1,000,000 to found such an institution.—The services broadcasted from All Saints Church in London were heard over the radio with marvelous clearness here at 6 P. M. Jan. 31. With them it was the watchnight hour. She stroke of twelve by Big Ben, the clock in Parliament Building, London, was as clear as on the streets of London.—Founder's Day will be observed at Moody Bible Institute Feb. 5.—Among the churches reporting no debt on Jan. 1 are included Grenada and Coffeeville.—Brother McPheeters, a student in Mississippi College was

trying to wrest a precarious living from the ground, and finally sell out in utter discouragement. Then comes a man who buys our land, setting his intelligence to work, discovers treasures of oil. Most of us are not willing to dig so deeply into the soils of life. The centuries of history have countless evidence of men and women who have become omnipotent because they followed the leadership of our Lord and obeyed His Commands.

In these days He needs men and women who will launch out into the deep at His command. Though we are burdened with the cares of the daily tasks and discouraged because of seeming failures in our attempts, are we willing to say in the beginning of this New Year, 1933, nevertheless Master at your Word I will let down the nets.

—o—

The Associational Superintendents have been notified of the place of meeting for our Associational Institutes beginning January 9th. I believe these meetings are the most important ones as far as constructive work is concerned of any that will be called during the entire year. I am trusting every president of a Missionary Society to plan for her leaders to attend one of these meetings. For part of this year we will have fewer workers from this office to touch the State in various sections, consequently we are going to have to depend on the cooperation of the stronger societies to help the weaker ones. DO NOT FAIL TO ATTEND ONE OF OUR INSTITUTES.

—o—

The following is taken from a letter written by Miss Evelyn Scott whom many of us know. Dear Friends in Christ Jesus:

There are so many of you to whom I want to

ordained Sunday by the Oak Grove Church, Meridian, of which his father is pastor. He has been called to the church at Marion just above Meridian.—No, you wouldn't wish to be compensated for passing around the collection plate at church. And by the same rule it ought not to be necessary for The Baptist Record to have to pay somebody to secure subscriptions in each church for the paper.—You wouldn't take the money out of the collection plate at church. Why try to squeeze the Record for every thing you can make out of it?—An exchange says that of seven women members of Congress five voted for the repeal of the Eighteenth Amendment, one of them the daughter of Wm. Jennings Bryan.—Of those whose names are in Who's Who, eighteen out of twenty are said to be college graduates.

—BR—

Dr. Hendon M. Harris is to preach the Convention sermon at the Centennial session of the Indiana Convention in October.—Recently an envelope was found among the papers in a bank at Terrell, Texas, containing \$2.50 with an inscription that it was the first installment paid on a pledge to the 75 million campaign. It had been in cold storage for about fourteen years.—Tuskegee Institute reports 8 persons lynched in the United States in 1932, five less than the year before. Of the eight 2 were white and 6 were negroes. The states in which lynchings occurred were: Arkansas one, Florida one, Kansas one, Kentucky one, Louisiana one, Ohio one, Texas one and Virginia one. We are glad Mississippi is not in the list this time.—The church

send greetings and the same message that it would be impractical for me to write you each by hand, as much as I should like to do that. You have, in one way or another, expressed interest in God's work in the Sudan and Ethiopia, and perhaps you have been wondering if I was returning to Nigeria this fall. Our medical examiner states that he thinks it would be unwise for me to return to the field until my anemia had been overcome and my health built up in general. Although I long to be out there on the battle front, I feel sure that it is God's will for me to remain in the homeland at least awhile longer, and I realize that His appointed place for a person is the place of greatest joy and usefulness. While I am not for the time being numbered among the active workers of the Sudan Interior Mission, I am still in spirit as much a part of the Mission as ever and am expecting the Lord to use me for the work in an ever larger way, through praying and giving and enlisting the interest of others.

I certainly want to keep in touch with you. The Lord seems to be leading me into Bible teaching among high school students, but I do not know yet where I shall be located this winter. However, mail directed to me at the above address or at Crystal Springs, Mississippi, will be promptly forwarded.

My heart is very warm as I send forth this letter to you, so many of whom during the past months have extended to me lovely ministrations, hospitality, tender kindness—all out of a heart of love for Him who first loved us. May He Himself, reward you and lead you into an ever sweeter fellowship with Himself, using you in ways you know and in ways you know not.

Faithfully yours in His marvelous grace.

EVELYN SCOTT.

building at Coffeeville was dedicated January first. Pastor R. L. Breland invited Dr. R. B. Gunter to preach the sermon.—Pastor B. E. Phillips of New Hebron preached last year 244 sermons, besides funerals; conducted 48 W. M. U. Bible studies; 50 prayer meetings; attended 90 S. S. classes; held 11 revivals in which 100 joined the churches; traveled more than 10,000 miles.—The administrative committee of the Executive Committee of the Southern Baptist Convention is trying to work out a plan for better handling of the debts on Southwide institutions. A special committee was appointed to study and present plans. Dr. J. E. Dillard, pastor Southwide church, Birmingham, is chairman, and will welcome suggestions. The heads of the Southwide boards and institutions are cooperating.

—BR—

One dollar brings you The Baptist Record for one year. Tell all your friends.

—BR—

The Baptist Advance of Little Rock changes its name to Arkansas Baptist and J. I. Cossey of Searcy becomes editor.

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1933

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Thursday, January 5, 1933

## THE BAPTIST RECORD

5

## The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building  
Jackson, MississippiR. B. GUNTER, Cor. Secretary  
P. I. LIPSEY, Editor

SUBSCRIPTION: \$1.00 a year, payable in advance

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

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## East Mississippi Department

By R. L. BRELAND

## SERMONETTE

Let us start the New Year right, with a little sermon; the gospel is God's ordained means of saving a lost world (I Cor. 1:21). But this is not my text, but let us begin with the best beginning of things. So the text: "In the beginning God Created the heavens and the earth."

Beginning here doubtless means the commencement of time, and shows that the matter of the universe had a definite origin. God alone is eternal. Time is the measuring rod of material existence. There is no time with God. The beginning, the progress and the future were all present with God for all ages. God—the Father, Son and Holy Spirit—were alone when the creation was, so all man knows about it is what the inspired Word reveals. Science has its place, but it cannot tell these facts; but in the Word we have the truth about it.

Created here means that it was brought into being without the use of pre-existing material (See Heb. 11:3). The earth now existing is not the making over of a world that once existed. There was no pre-Adamite world or people. The Word says it was a creation, not a working over of an old world. The material was created there and then, and this created mass was brought into form and made ready

for the greater creation, man, by the moving, "brooding," of the Spirit. The God-head, all three, had their peculiar mission to perform just as they do in salvation and all other transactions. We are told that Jesus made all things (John 1:3). So the Holy Spirit brought order out of Chaos as He moved upon it.

Then, the Bible for it, this old earth is no millions of years old. The Bible gives a very well connected chain of chronology of the earth from Adam to Christ. The earth is some 6,000 years old. Of course I lose standing with some of the men and women of "wonderful wisdom" to begin with, but the proof is on my side; only guess-work on the other side. If I should leave the Bible teaching in one place I would then be ready to throw the old Book into the rubbish heap. (More anon.)

## NOTES AND COMMENTS

Our good paper has been cut half in two, so all departments must cut along with it. For nearly fourteen years this column has been coming to you. When its space is needed for more worthy messages it can cease.

Coffeeville Baptist Church building was dedicated last Sunday, Jan. 1. A more detailed account will appear next week.

Trust all the readers had a Merry Christmas and that a Happy New Year has dawned. The world seemingly needs a better year.

SARAH LIVY BUSH. — This sweet little girl of nine summers, daughter of Dr. and Mrs. I. W. Bush, of North Carrollton, Miss., departed this life Dec. 21, 1932. She was an only daughter living of these fine people. One son, Walton, survives. She was born Oct. 16, 1923. She was smart and pretty, with her long flowing curls, and the sunshine of the home. She had confessed Christ but had not been baptized. Her little body was buried in the Evergreen Cemetery, the writer officiating. All hearts, who knew Sarah Liva, are deeply grieved and weep with these dear people. May the Lord, whom they love, sustain them in their grief.

MRS. MARGRET SAUNDERS MOHEAD—This excellent lady, born May 10, 1868, went away to be with God and those gone before Nov. 7, 1932. Her husband, Jas. A. Mohead, preceded her by a number of years. She leaves four sons and two daughters to mourn the loss of a sweet mother. The daughters live at North Carrollton, where she died, and are Mrs. H. C. Colvin and Miss Mary Sue Mohead. She was a member of the Carrollton Baptist Church and was faithful. The writer conducted

## How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results.

In millions of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

the simple rites at the home and her body was buried in the Jefferson Cemetery. May the Lord comfort those fine boys and girls, and may they emulate her virtues and faithfulness. She is not dead, but sleepeth. "And her works do follow her."

BR

SUNDAY SCHOOL ATTENDANCE  
JANUARY 1, 1933

Jackson, First Church	661
Jackson, Calvary Church	742
Jackson, Grif. Mem. Church	379
Jackson, Davis Mem. Church	374
Jackson, Parkway Church	160
Jackson, Northside Church	66
Meridian, First Church	612
McComb, First Church	386
McComb, 1st Church (Dec. 25)	284
Columbus, First Church	503
Clarksdale Baptist Church	290

## B. Y. P. U. ATTENDANCE

JAN. 1, 1933

Jackson, First Church	97
Jackson, Grif. Mem. Church	193
Jackson, Davis Mem. Church	197
Jackson, Parkway Church	60
McComb, First Church	156
McComb, 1st Church (Dec. 25)	117
Columbus, First Church	106
Clarksdale Baptist Church	106

BR

TIME AND PLACE OF D. W. MOULDER'S PREACHING  
FOR 1933

—o—

First Sunday—Simpson County  
Friday night, Bulah, 7:30 o'clock.  
Saturday morning, Pine Grove,  
11 o'clock.

Saturday afternoon, Bulah, 2:30  
o'clock.

Saturday night, New Hope, 7:30  
o'clock.

Sunday morning, New Hope, 9:30  
o'clock.

Sunday morning, Bulah, 11:00  
o'clock.

Sunday afternoon, Pine Grove,  
2:30 o'clock.

Sunday night, Pine Grove, 7:30

## Second Sunday—Smith County

Saturday morning, Harmony, 11  
o'clock.

Saturday afternoon, Concord 2:30  
o'clock.

Saturday night, Concord, 7:30  
o'clock.

Sunday morning, Concord, 11:00  
o'clock.

Sunday afternoon, Harmony, 2:30  
o'clock.

Sunday night, Harmony, 7:30  
o'clock.

Third Sunday—Smith and Rankin Counties

Saturday morning, White Oak,  
11:00 o'clock.

Saturday afternoon, Concord, 2:30  
o'clock.

Sunday morning, White Oak, 11:00  
o'clock.

Sunday afternoon, Concord, 2:30  
o'clock.

Sunday night, White Oak, 7:30  
o'clock.

Fourth Sunday—Smith County  
Friday night, Good Hope, 7:30  
o'clock.

Saturday morning, Lorena, 11:00  
o'clock.

Saturday afternoon, Bulah, 2:30

Saturday night, Sardis, 7:30 o'-  
clock.

Sunday morning, Bulah, 11:00  
o'clock.

Sunday afternoon, Sardis, 2:00  
o'clock.

Sunday night, Lorena, 7:30 o'-  
clock.

Giving New Hope, Simpson County,  
every fifth Saturday and Sunday.

D. W. Moulder.

BR

"What is your name?" a Kentuckian asked a Negro boy.

"Well, boss," he answered, "everywhere I goes they give me a new name, but my maiden name was Moses."—Ex.

BR

Little Johnnie. "Look at that rhinoceros."

Little Willie. "That ain't no rhinoceros, that's a hippopotamus. Can't you see it ain't got no radiator cap?"—Judge.

DO YOU NEED MONEY?  
for your favorite organization?

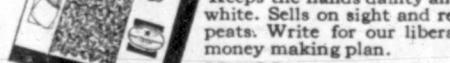
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has helped more than 40,000 bodies to raise money, thus enabling them to successfully carry on their work. Our liberal cooperative plan makes it easy for organizations to make money. Gottschalk's Metal Sponge, due to a new patented process of formation, cleans and scours twice as fast with half the effort. Keeps the hands dainty and white. Sells on sight and repeats. Write for our liberal money making plan.

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## The Children's Circle

MRS. P. I. LIPSEY

My Dear Children:

So Christmas, to which we have looked forward, and for which we have prepared, has come and gone! I hope it was a very happy one for you all and that you were able to make some one else, and more than one, very happy. I'm pretty sure that if you were with your mother, that it made her happy. Do you wonder how I know this? We did not have any of our own children and grand children with us this time, but we had a table clustered around with other close kin people, very dear to us, and we had a good time. Two tiny people, two and four years old, perhaps a little younger, were among our guests. One is fair-haired and blue-eyed, and rather quiet; the other has black eyes and black hair that curls all over her head. We enjoyed having them with us, and their daddy and mother, and young aunties, and sweet grandmother. We are beginning this week a new Bible study course. I have decided that we will take the Life of David, the great king of Israel. You will find the list of subjects and dates below, for the next six months. I am giving you also the list of questions for the first study. We will take it for the first month, January, in the form of questions, as we have been doing. If during that time any of you write me that you prefer for me to write it in a little story, we can do it in that way. Now we shall soon see from what directions of our state, north, east, south, west, our first answers come. I am glad to print today the answers to our last set of questions, these answers sent me by Willard Mills, a friend who has written us several times. The only objection I have to Willard is that he doesn't write us often enough. Perhaps he will be one of the first to answer the new questions.

I have had Christmas cards from some of you, among them one from Lura Clark, which besides a printed Christmas message, has a written one which says she doesn't want our Page to be crowded too much in the "ensmalling" of the Record. We have generally had room enough, and if we ever have need of a little more, I think we'll get it. So don't stop writing.

I am sending Bro. Miller \$14.00 for the Orphans, for December, and Dr. Hamilton \$6.00 for Miss Vera Martin. I believe that from now on we are going to have \$6.00 a month for Miss Vera. That will be good, won't it? But the Jeannie Lipsey Clubs and some other friends must be faithful.

Much love and wishes for a Happy New Year for you all, from

Mrs. Lipsey.

P.S.—I have a pretty card from

**Eyes Tired?** Relieve the fatigue safely and painlessly with a few drops of Dickey's Old Reliable Eye Wash. Drug stores or by mail 25c. Dickey Drug Co., Bristol, Va.

## Relief From Aches And Grippy Colds

TAKE Capudine at once for fresh colds and aching. It relieves the aching head and back and reduces tendency to congestion and feverishness, soothes the nerves and promotes quicker recovery. Being already liquid, it acts at once and is easier on the stomach. It does not contain any narcotics.

Sold at drug stores in single dose or 10c, 30c, 60c sizes.

**CAPUDINE--Liquid**

our friend, Miss Leta Mae Lupo, with a picture of Bethlehem town.

—o—

### Bible Questions No. 24

1. To the first one he gave 5 talents, to the second one he gave 2 talents, and to the third one he gave 1 talent.
2. The first one made 5 more talents and the second one made 2 more talents.
3. Yes. They were equally faithful.
4. No. He was unfaithful.
5. No.
6. To carry on his kingdom work. We must use them for his glory.

Willard Mills.

—o—

### BIBLE STUDY FOR 1933 JANUARY-JUNE

David, Great King of Israel

1. Jan. 5, 1933—David Anointed to be king.—I Sam. 16:1-13.
2. Jan. 12th.—David's Music a Medicine for Saul.—I Sam. 16:14-23.
3. Jan. 19th.—David's Visit to His Soldier Brother.—I Sam. 17:12-30.
4. Jan. 26th.—David and Goliath.—I Sam. 17:1-51.
5. Feb. 2nd.—David and Jonathan.—I Sam. 18:1-16.
6. Feb. 9th—Jonathan Proves his Friendship.—I Sam. 19:1-10.
7. Feb. 16th.—Covenant between David and Jonathan.—I Sam. 20:1-42.
8. Feb. 23rd.—David Spares Saul's Life at Engedi.—I Sam. 24:1-22.
9. March 2nd.—David Spares Saul's Life at Hachilah.—I Sam. 26:1-25.
10. March 9th—David Overcomes the Amalekites.—I Sam. 30:1-20.
11. March 16th.—David Mourns for Saul and Jonathan.—II Sam. 1:1-27.
12. March 23rd.—David becomes King of Judah.—II Sam. 2:1-11.
13. March 30th—David Becomes King of Israel: His Royal Acts.—II Sam. 5:1-25.
14. April 6th.—The Ark of God is brought from Kirjath-Jearim.—II Sam. 6:1-19.
15. April 13th.—God refuses David's Offer to Build Him a House.—I Sam. 7:1-15.
16. April 20th—David's Kindness to Jonathan's Son.—II Sam. 9:1-13.
17. April 27th—Nathan's Parable of the Ewe Lamb.—II Sam. 12:1-14.
18. May 4th—Death of David's Infant Son.—II Sam. 12:15-33.
19. May 11th—Prayer for Forgiveness.—Ps. 51.
20. May 18th.—The Revolt of Absalom.—II Sam. 13:1-16. Also chapter 14.
21. May 25th—David Weeps over His Son Absalom's Death.—II Sam. 19:1-15.
22. June 2nd.—David appoints Solomon to rule after him.—I Kings 1:28-40.
23. June 9th.—David Charges Solomon to build a House for the Lord.—II Chron. 28:9-20.
24. June 16th.—The Great Collection for God's House.—I Chron. 29:1-9.
25. June 23rd.—Death of King David.—I Chron. 29:26-30.
26. June 30th.—Mention of King David in New Testament.

—o—

### Bible Questions No. 1. Jan. 5, 1933. I Sam. 16:1-13.

1. Who was the first King of Israel?—I Sam. 11:15.
2. Why did God reject Saul as King?—I Sam. 15: verses 9, 22, 23, 28.
3. Where did God send His prophet, Samuel, to find another King?—I Sam. 16:1.
4. What was his name? His father's name?
5. Was he a good looking young man?

Whom did Samuel first wish to

choose? Why?

7. Why did not the Lord choose him?

8. Take this as a memory verse: "Man looketh on the outward appearance, but God looketh on the heart."

## In Memoriam

### RUBEN P. BROWN

The most outstanding mark of a man's greatness is measured by the yardstick of his goodness; therefore, when Ruben P. Brown passed from us on March 17th, more than the ordinary man went. I had the honor to be his pastor 25 consecutive years, and a more loyal man to his church and pastor is wellnigh unthinkable.

The first announcement made in the church that I can recall was by the Sunday school superintendent, Col. C. B. Mitchell, and to this end: "We will have Sunday school every Sunday, regardless of the weather; Ruben and Jeff (Brown brothers) will meet me and we will have Sunday school; others who come will be welcomed."

The same faithfulness obtained at prayer meeting. It mattered not how dark and rainy the night, or how blinding the flying sleet and snow the Ruben Brown lantern could be seen from way down the south end of town, threading its way over poorly kept plank walks, followed by his family.

These Browns were also watchful for the comfort of the church. In extreme weather they'd instruct that fires be made early and then one or the other would go ahead of the congregation and see that the heaters were doing full duty. A community saying was: "The warmest house in town in winter and the coolest in summer is the Baptist church. (Their wives went on Saturday afternoons and saw that everything was dusted.)

It was through the loving patience of R. P. Brown and others like him that,

1. The pastor held his office almost five years before he baptized one;
2. The church was able to pass through 25 years with only one divided vote. In it no harsh word passed, and it was never, so far as I know, referred to again.

3. In those years a denominational controversy was raised over an imaginary issue, and prejudice became so intense that it seemed that it would burn if touched by a match; and this loving patience that enabled a sober Presbyterian to say, "Those fellows can never start a row in this Baptist church, even if they throw a sack of wild cats in amongst them." And it was this same loving patience that enabled this church to build and dedicate, free of debt, one of the most handsome and up-to-date brick houses of worship in 13 months; and at the same time build to within two months of completion a two story, brick veneered pastor's home.

Moreover, it was the sight of the fruits of this loving confidence that moved the lamented J. B. Gambrill to say: "The most permanent

ly outstanding improvement made by any church of my acquaintance in the last thirty years is that of the Pontotoc Baptist Church." He was most intimately acquainted with the church and its pastors 30 years ago and back.

Personal? Brother Brown handled my salary twenty-five years without a shadow of dissatisfaction.

(2) From 1889 to 1931, 42 years, he did not fail to remember me with a Christmas gift. Six years of this I wandered in Texas, and Oklahoma, but his love-tokens found me all the same.

(3) When Mrs. Cooper went home, wishing to place her body in the midst of her largest circle of friends, I phoned brother Brown to select us a lot and have a grave made—we would come to Pontotoc to bury. After this it flitted through my mind several times that after all the crowded condition of the cemetery may compel us to go to some new addition. But he had counted his own who would not be buried there and mine who possibly would and decided there was enough room for us both; so had made the grave in his own well-selected and curbed-in lot, and thus ordained that we should sleep there side by side till Jesus comes. Fit climax to thousands of kindnesses!! Oh, the Lord has permitted me to share so largely the loving sympathy of his noblest, all through life! I ought to be a better man.

In good hope behind the Blood.

R. A. Cooper.

Blue Mountain.

### DR. A. M. BARNETT

On Oct. 9, 1932, Dr. A. M. Barnett, our former pastor and beloved brother, answered the summons to come up higher. Dr. Barnett was 67 years of age. Had been laboring in the Master's vineyard for about 40 years in a two-fold way, that of preaching the gospel, and as a practicing physician. He was moderator of Harmony Baptist Association for years and later of the Leake County Baptist Association, which office he held at the time of his death.

The deceased is survived by his wife and three sons, a daughter and two brothers.

Be it resolved, that the Standing Pine church sustains a great loss in the going of this good man; and that we are thankful to God for the life he spent in our midst.

Committee:

Mrs. R. C. Wright,  
Ada Jarrell,

Mrs. M. O. Wright.

666

LIQUID - TABLETS - SALVE

VS.

## EPIDEMICS

### HEALING HUMANITY'S HURT

A Baptist Institution where the Ministry of Healing may be practiced by those who wish to serve their fellow man. GIFTS AND LEGACIES ARE SOLICITED. SOUTHERN BAPTIST HOSPITAL New Orleans, La.

Thursday, January 5, 1933

## THE BAPTIST RECORD

7

## B. Y. P. U. Department

"We Study That We May Serve"  
AUBER J. WILDS, General Secretary  
Oxford, Mississippi

## RESOLVED

"Resolved that the Standard of Excellence shall be rightly studied and adopted as a minimum program for our B. Y. P. U. through 1933." The following will help you carry out your resolution, it is copied from the tract "Thinking Straight About the Standard of Excellence," by J. E. Lambdin. Why shouldn't your B. Y. P. U. be a standard union?

## WHAT IS "EXCELLENCE" IN A B. Y. P. U.?

The aim of the B. Y. P. U. is "Training in Church Membership." The definite objectives involved in this aim are individual Christian development, church loyalty, and denominational loyalty. A B. Y. P. U. is excellent in proportion as it reaches these objectives. A B. Y. P. U. member attains excellence in proportion to his attainment of these objectives.

## THE CORRECT CONCEPTION OF THE STANDARD OF EXCELLENCE

The standard of excellence is not an end in itself, but a means to a great end—well-trained, useful, consecrated church members. It is not a goal, but a means for reaching the great goal of Christian efficiency.

1. The standard of excellence is a program of study and activity—an outline of things to be done, the doing of which constitutes the finest sort of training in church membership.

2. The standard of excellence is a guide which enables a union to reach its objectives.

3. The standard of excellence is a measuring rod, for measuring the efficiency of a B. Y. P. U.

4. The standard of excellence is a test of quality in the work of a B. Y. P. U. It prevents a union from wandering into a maze of useless activities and keeps it on the main track of training in church membership and Christian service. It does not necessarily present all the things a B. Y. P. U. should do, but every B. Y. P. U. should at least attempt to do all the things outlined in the standard, for its requirements are the minimum, and not the maximum. It is the standard of action for a B. Y. P. U.

5. The standard of excellence is a challenge to honest, result-producing

ing effort. Every B. Y. P. U. should strive for the excellence which standard work will bring.

## HOW TO MEET THE REQUIREMENTS IN THE STANDARD OF EXCELLENCE

A B. Y. P. U. which really has a serious purpose to train its members in church membership can surely meet the requirements set out in the standard of excellence. The attitude of the president is the determining factor. He should bear in mind that the doing of the things outlined in the standard is for the benefit of those who do them. Never should the standard be thought of as a mechanical set of rigid requirements which are to be mastered just for the sake of attaining the status of an A-1 union. The union must be led to become interested in doing the things which will train the members, and these are the things which should be done.

1. Lead the officers and committees to accept responsibility for the various requirements of the standard—This should be done immediately after the officers have been installed and instructed in their duties. The president is responsible for doing this without delay. He should call a special meeting of the officers for this purpose.

2. Lead the union to adopt the standard as a working program—This should be done at the monthly business meeting following the action of the officers described above.

3. Check up every Sunday through the secretary's report—This report should be made on the blackboard, and the secretary should keep the union informed on all the points. If the union falls below the standard requirement on any points the officers and committees who are responsible should have their attention called to it immediately.

4. Have monthly reports by all officers and committees—This should be done at every monthly business meeting. They should use the forms usually printed in the quarterlies. The committees should meet and make out these reports as a part of the monthly business meeting.

## HISTORICALLY SPEAKING

By special arrangement with the publishers (Purser Brothers) and at great personal sacrifice on the part of the author, the remaining copies of the "Popular History of the Baptists in Mississippi" is now being offered at actual cost prices. The price is reduced from \$2.50 to \$1.65 per copy, and the book may be ordered from me personally, or from the Baptist Book Store, Jackson, Miss.

Yours to serve the Brotherhood.  
J. L. Boyd,  
718 Bowmar Ave.,  
Vicksburg, Miss.

## A CHEWER ANSWERED

A few weeks ago the writer wrote a short article for the Record in which he told about an experience received while entertaining a brother Baptist in his home. His guest indulged himself in a way that was both offensive and hurtful to his host. This article, together with some others which had appeared in the Record previously, aroused the wrath of another brother Baptist, who seemed to think that all of them were aimed directly at him.

This certainly was not the case so far as I am concerned, for I did not know such a person existed until I saw his name in print. If the last mentioned brother, R. L. McCullough, has let his resentment subside sufficiently so that he can see through clear glasses instead of red ones, and if he will read my article again, he will discover the fact that I did not condemn chewers and chewing. I only protested against the time, the place, and the manner in which one brother exercised his "Rights."

The users of the weed all seem to be alike in one respect, viz: They can look at the question only from the standpoint of their own selfish desires. They do differ, however, in the manner in which they practice the art. A good thing for us all to remember is, that our own rights end where another's begin. Brother McCullough has no word of censure for the man who accepts another's hospitality and then conducts himself so as to embarrass and humiliate his host, but heaps condemnation on me because I protest against being made the victim of another's selfish indulgence.

My offended brother admits that he chews and spits, and says its none of my business. I say a hearty "Amen" to the last sentence. His chewing and spitting has never harmed me, therefore it is none of my business. But, if he comes into my home and chews and spits, it becomes some of my business, and I shall protest.

He says he is a consecrated Christian, that he follows his Master as perfectly as he knows how, and that the Bible is his guide. No finer thing could be said about any man than this. I rejoice with any one who can truthfully say these things. I wonder if one can imagine our Savior, whose entire life was one of self-denial and sacrifice, indulging in such a practice? I wonder if our brother can point out the chapter and verse in the Bible which justifies him in his practice? I have failed to find such, unless Revelation 22:11, "He which is filthy let him be filthy still," can be considered such.

Brother McCullough says he remains at home instead of attending services at his church. That he erects an "Altar," around which his family gathers while he reads his Bible, and prays, and—(expectorates.) If it would not be too unkind, I would ask him if he expectorates on the altar? The altars mentioned in the Bible were prohibited by the law of Moses from being erected anywhere except at the door of the Tabernacle and later, the Temple. See Lev. 17:8-9. They

## Backache bother you?

A nagging backache, with bladder irregularities and a tired, nervous, depressed feeling may warn of some disordered kidney or bladder condition. Users everywhere rely on Doan's Pills. Praised for more than 50 years by grateful users the country over. Sold by all druggists.

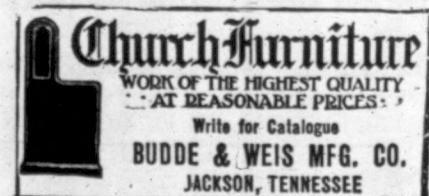


were built for the purpose of holding the offerings and sacrifices of the worshippers while fire consumed the sacrifices. I wonder what kind of sacrifices my brother lays on his altar? I think it would be well-pleasing to our God if he would lay his tobacco on it, and let it be burned up.

I cannot use tobacco (1) because its use harms both mind and body of the user. Tobacco contains nicotine. My dictionary defines nicotine as a "Poisonous, colorless, oily liquid alkaloid obtained from the leaves of tobacco and some other plants. The amount contained in tobacco varies from 2 to 8 per cent." Think of a human being feeding his body day after day with such a dose! The only reason it is not fatal is that the dose is not large enough. We are responsible to God for the way we treat our bodies. In this, as well as in all ages, we need to be at our best physically and mentally to meet the demands laid upon us. The Bible tells us that the Christian's body is a temple in which the Holy Spirit dwells. To invite Him into a body defiled by indulgence and dissipation, is to insult Him, it seems to me.

(2) I cannot use tobacco because its blunts the moral sensibilities of the user, and makes him disregard the feelings and rights of his fellows. My own experience, which brought on this discussion, is a case in point. Few odors are more offensive to a non-user than tobacco breaths. Yet, many addicts think nothing at all about making one swap breaths, no matter how nauseating his breath may be to the other fellow. Go into waiting rooms, street cars, passenger trains and public buildings of every kind, this sentence greets you: "Do not spit on the floor. Spitting spreads disease."

(Continued on page 8)



## Baptist Student Union

In a significant gathering in Nashville on December 1 and 2 the state president of the Southern Baptist Student work sat in consultation with Mr. Frank H. Leavell and the Associate Secretary, Mr. Wm. Hall Preston. The Department of Baptist Student Work promotes a well organized program of activity in virtually every college and university in the Southern Baptist Convention territory. The work is promoted on each local campus by a Baptist Student Union Council. The direction of the work emanates from Mr. Leavell's office in Nashville and is applied in each state by the state president, always a student. Once each year all student presidents come to Nashville for joint consultation with the South-wide officials. Mississippi's Baptist Student Union President for 1933 is D. M. Nelson, Jr., of Mississippi College, Clinton.

In the recent meeting in Nashville all the state presidents, except one, attended. In addition to these students there were several of the outstanding student workers. With a calendar of the 1932-1933 scholastic events before them these earnest students and secretaries discussed all phases of Southern Baptist Student work in careful and sympathetic detail. Chief among the features of discussion were tasks of state presidents, state problems, organizational details, the B. S. U. Conventions, Enlistment, the Student Retreat at Ridgecrest, the Baptist Student Magazine, the Summer Campaign of Church Visitation, New Fields of Endeavor and Possibility.

The Department of Southern Baptist Student work is just closing its first decade of work. The story of these first ten years is a romantic narrative of ever-increasing power in student leadership in the various

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colleges and universities of the South. Mississippi Baptist students have been in the forefront in the practical program of Baptist Student activity. On every Baptist school campus and on the campuses of the five state senior colleges there are well organized Baptist Student Unions with programs of denominational activity embracing the entire Baptist constituency of the schools. The work is now being launched in the various junior colleges and private schools with success. The future for Southern Baptist leadership looks increasingly brighter with the emanation of a tremendous group of well trained and denominational conscious young men and women every year.

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MWC

The Baptist Student Union of WMC is rejoicing over attaining its First Magnitude award for the year 1932-33. Every requirement for the standard excellence for BSU had been attained by December 16, and the award came immediately afterwards. Mr. Frank H. Leavell, Southwide Student Secretary in his note of congratulations to our BSU says we have the privilege of being the first BSU in the whole southland to have achieved the honor this year.

This achievement was only possible by the cooperation of every girl in the Union, the loyal, devoted efforts of the BSU Council members, and the support of President W. E. Holcomb, Rev. H. L. Spencer, Mr. R. F. Bass, and the entire Faculty of MWC.

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The Baptist student Union of MWC wishes to extend to every other BSU in the State its heartiest good wishes for a most successful and happy 1933. May God richly bless you in your every effort for Him is our prayer. May you enlist more youth on your campus in His service than ever before.

—o—  
Alumnae of MWC, we would not forget to extend to you all good wishes for the new 1933. May you be healthy and happy, and may God bless you is our prayer.



## Keep Young with Your Children

Don't give them a cross nagging mother to remember. A happy home depends upon you. If your work is a burden—if the children annoy you—do something about it today. Start taking Lydia E. Pinkham's Vegetable Compound. It will steady your nerves—give you that extra strength and energy you need.

By actual record, 98 out of 100 women say, "It helps me." Give it a fair chance to help you too. Sold by all druggists.

**Lydia E. Pinkham's Vegetable Compound**

(Continued from page 7)  
This card was made necessary by tobacco users, to protect others' health and property. Listen to tobacco advertising over the radio, read the advertisements on bill boards and in magazines, and you will be convinced that it is the purpose of tobacco makers and sellers to make tobacco fiends out of every man and woman, boy and girl in the world. They would degrade the noblest manhood, the purest womanhood, they would put a curse on unborn babies for the sake of gain! If I use their product I am helping them accomplish their hell-born purpose, and I will not.

(3) I cannot use tobacco because its use—requires the spending of money which can and should be spent for better things. About one year ago a tobacco manufacturer in North Carolina published a statement which showed that its net earnings for the preceding year were more than 30 millions dollars. That sum staggers the imagination! That is more money than Southern Baptists, 4 million in number, would give in 30 years, to Foreign Missions, at our present rate of giving. That fact ought to drive us to our knees in confession and repentance for the sins we have committed for our share in making this possible. Last Sunday a letter was read before our Sunday school from the superintendent of our Orphanage, pleading for our prayers and support, saying that 75 children had to be dismissed from the home because of our failure to support it. I have no statistics on the matter, but I am wondering if Mississippi Baptists do not spend more for tobacco in one year than they have given to the Orphanage in the past 25 years? One tobacco user's indulgence cost the writer more than \$300 once. This reason for not using it is trivial, however, compared to some reasons mentioned. Reliable statistics give the users of tobacco as more than half the population of the globe, and the number is increasing daily.

Tobacco, let it be said to our shame, is America's gift to the world. It was unknown in Europe before the discovery of America. We are told that its introduction into Europe met the severest opposition, and in some countries users of it were tortured, in others executed, and in some others, fined and imprisoned. King James I, of England, published a proclamation Against it, describing it "As harmful to the brain, hateful to the nose, dangerous to the lungs, and injurious to the eyes." A better description would be hard to find. If tobacco supplied any real need of humanity, if its use promoted the well-being of men and women, if it made us happier, wiser, more useful and more respectable, nobody would oppose it. All intelligent persons know that it does none of these things.

Now, brother McCullough, in all kindness to you, and with no thought of getting even, or of "giving tit for tat," as the children say, I am through. You may write as long as your inclination and the patience of the editor lasts. I close this article with the hope and prayer that

at least a few readers of the Record who are guilty may see their error and get right with their God. If only one is led to do this as a result of this correspondence I shall feel well paid for my time and effort.

Fraternally,

C. E. White.



**"Lest we forget—  
Lest we forget"**

HERE is no sadder sight than that of a neglected place of sepulcher—depressions where once were mounds—reproachful reminders of oblivion. There is no sight more beautiful than that which speaks of loving care lavished on the resting place of one who has passed into memory. There is no greater privilege than that of providing, for the mortal part of the departed, the enduring and protecting sanctuary of the

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